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A N  
E S S A Y  
TOWARDS GIVING  
Some JUST IDEAS of the  
Personal Character  
O F  
Count *Zinzendorff*;

The present ADVOCATE and ORDINARY  
of the Brethrens Churches :

In several LETTERS wrote by Eye-Witnesses  
to the Man.

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PUBLISHED BY  
*JAMES HUTTON*,  
Late of *Westminster*, and now of *Chelsea*.

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*When the Ear heard, then it blessed ; when the Eye saw, it  
gave Witness.      JOB xxix. 11.*

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L O N D O N :

Printed for J. ROBINSON in *Ludgate-Street*, W.  
OWEN at *Temple-Bar*, and G. WOODFALL, at  
*Charing Cross*.

MDCCLV.

## Advertisement.

**N**O Man whatsoever has any thing to answer for any Word or Matter contained herein, but Mr. *Gambold* for the Truth of what is contained in his Letter, and I for the Words and Matters of all the rest.

I write in my own Way, according to my own Sentiments, according to the Dictates of my own Conscience, without Instigation or Controul of any Man herein.

I take the Liberty to insert here an Extract of a Letter I wrote last *May* to a Great Man in this Country, for whom I have the utmost Regard.

“ I cannot see with any Patience, so just, so  
“ chaste, so generous, so great, so good, and so  
“ liberal a Man, so true a Lover of *Jesus*, so true  
“ a Worshipper of his Father, such a Benefactor to  
“ Mankind, as I know, and have known him, these  
“ seven Years especially, to be; treated so unfairly, so  
“ cruelly, and in such a Manner, as if he was the veriest  
“ Villain and the sorriest Scoundrel upon Earth  
“ an Impostor and Lyar, a matchless Impudence  
“ of whom it was safe, and just, and fitting, to say  
“ every Kind of Thing, and upon whom it was  
“ praise-worthy to pour out every sort of Abuse.”



T O T H E

Right Honourable Sir \* \* \* \*

S I R,

WHEN I was a very young Man, I heard you described in a Manner that struck me then and charmed me mightily.

I heard that nothing was able to move the Firmness of your Soul in a right Cause: that no Power could make you afraid of acting and speaking with entire Liberty what appeared right to you; and that no Consideration of Honour or Rank could bias you for a Moment, or influence you to move beyond the Verge of Justice, or Truth, or make you connive at, countenance, or be silent at Oppression you saw, or imagined was gathering over Mankind: that here, even the most intimate of your bosom Friends, were as little regarded by you, as the greatest Enemies or Strangers: and that you was a remarkable Instance (almost the foremost in that Time, in which there were several Instances of *English* Spirit) how truly and firmly, and yet decently, *Magis Amica Veritas* ought to be practised by those who are intrusted with the Liberties of a People rescued from Popery, and the Arbitrary Exaltation of Power *above Laws*, at the Expence of so much Blood and Treasure.

As I grew up in Life, and had conversed pretty much, and read more, and reflected on what I had remarked, I perceived that many Persons had obtained much Applause, for one or two very great Instances of something praise-worthy, and had been

A looked



looked upon as most extraordinary Men, tho' we had afterwards heard very little more of them; this did not satisfy me; upon Enquiry into the Causes of the Silence of History about the rest of the Actions of these great Men, I have sometimes found that the Circumstances of the Times, in which they lived, or the Smoothness of the Situation they were in, and the Conjunctions did not give them Opportunity to exert themselves. I was still as little satisfied, and could not prevail upon myself to judge a Man to be indeed great or excellent, from one or two great or excellent Actions only. The Source or Spring of Actions, I thought, must be found out, to determine if even the Actions themselves were Praise-worthy, however they might appear; and that certainly no Man could with Judgement be called a great Man, unless his great Actions sprung from a right Source: How is this Knowledge to be obtained in the Darkness Mankind is confessedly under with Regard to the Heart, or Bottom of his Neighbour, as some express it?

I judged therefore the Way to know a great Man was, to be much about him; and I shall express myself in the Words of a periodical Writer.

- “ The most authentic Witnesses of any Man's
- “ Character, are those who know him in his own
- “ Family, and see him without any Restraint, &c.
- “ If we trace a Man thro' the Round of his Time
- “ and find that his Character, with those Allowances
- “ which mortal Frailty must always want, is uniform
- “ and regular, we have all the Evidences of his
- “ Sincerity that one Man can have with another
- “ and indeed, as Hypocrisy cannot be its own Reward,
- “ ward, we may without Hesitation determine
- “ that his Heart is pure.”

The RAMBLER, Vol. 2. 120.



# DEDICATION.

v

I heard accidentally from some Persons, who have been several Years in and about your Family, that your *daily* and constant Behaviour is all of a Piece, in the most minute Matters, with those great Instances of brave Integrity, plain Dealing, Love of Justice, Humanity and Generosity, I had admired in you so many Years ago; that you was an honest, punctual, publick spirited, humane, brave, sincere, considerate, thinking Man of Honour:

I rejoiced that I had once found an Instance of great Applause given by the *many* abroad, not contradicted by *Domesticks at Home*, but heightened; and by Domesticks who are so much of the Spirit of their Master, that, if I know them right, they would scorn Flattery, nothing could cause them to speak an Untruth, and they have so much Friendship for me, that I can depend upon what they tell me.

About *May 1750*, therefore, I drew up a Letter to you, Sir, in which I endeavoured to set the Character of Count *Zinzendorff*, as far as I was able, in a juster Light than it had been set by some Persons in this, and other Nations; who had no Opportunity of knowing him, but from false and lying stories in Pamphlets and News-Papers, and the Whispers of certain Foreigners, who insinuated in this Country all the Evil they could, against a Man who had been abused abroad by their Countrymen to very little Purpose, and without any Reason.

Now I knew the Man better than all those idle people, great or small, who had never had any opportunity of knowing much of him, or who had never given themselves any great Trouble to enquire impartially into his Character, before they spoke ill of it: although many great and noble Actions of his, (Actions, enough to have furnished half a Dozen modern Heroes with great Applause) were notorious

enough, to all who gave themselves but very little Trouble to enquire.

I am sorry to observe, that the plain and naked Truth with regard to C. Z. does not carry with it, by reason of the uncommon Greatness of many Actions of his, the Air of Probability. I never could find, or ever heard of any Man, whose good Actions parallel'd his, or any great Number of Virtues residing in any one Man, which could match his. Though I will not hope, or take upon me to say, that he has not his Equal, yet I must confess I never met with it.

I think, however, it is something very mean, to deny the Truth with regard to him, least there should be many Souls base enough to say of his brightest Actions, Either they are not true, or they were done to make a Figure with, or out of base by-Ends of his, in order to deceive with a Vengeance.

To instance only in a few of his Actions,

His harbouring, protecting, and maintaining so great a number of Exiles at his own Charge on his own Estate, till they were able to provide for themselves; and his Assistance of various Kinds afterwards.

His quitting all his worldly Expectations, which were great, and the high Road to Power at Courts, to give up his Time to the instructing of those poor People, and establishing Peace and Harmony among them.

His procuring the Renewal and Succession of Episcopacy, in a Country where Episcopacy was neglected, and ill treated,) for an Antient Church, whose Interest at several Opportunities had been sacrificed by the other Protestant Churches.

The several Exiles he has undergone for the Safety of that poor despised People, and for the Sake of a good Conscience.

His prudent and wise Management and Regard

for the Interests of the House of *Austria*, by never suffering that very *Moravian* People to speak much of what they suffered in the hereditary Countries; lest the Clamour against that illustrious House might increase.

His venturing into *Moravia*, after the Departure from thence of so many of its Inhabitants, to confer with the Governors of that Province about those poor People's Remove, and to prevent the Eclat both there and elsewhere, and to render any tumultuary Migrations from thence impossible.

His Steadiness in behaving in all things like an Ecclesiastic, after he had once entered into that State, without making any kind of Exceptions, or allowing himself in any thing not suitable to the Character of any other Clergyman.

His unwearied Labours, and perilous Journies by Land and Sea, for the Service of his Brethren, and the Propagation and Defence of the Gospel.

His dangerous Voyages to *St. Thomas* and *St. Crux*, to *Pennsylvania*, and elsewhere.

His constant generous Care, to preserve the Honour of the several Religions established in the World, and his perpetual Watchfulness lest the *Moravian* Branch should, by reason of its Episcopacy, domineer over Persons of another Religion, who might happen to be united with her Society; in which he was at least as diligent, as he was that the *Moravian* Church should not be extinguished quite, but that the Succession of Bishops should be kept up.

His unwearied Endeavours to keep all those Persons who came amongst the *Moravians*, from breaking off from the Religion in which they were born and brought up, and his amazing Success in uniting such a Number of Christians of different Persuasions, to join in Fundamentals, without Breach of Charity towards



towards one another, or towards the Religion they each of them held.

His becoming poor, and living poorly himself, that others may enjoy his Fortune ; and that, not by giving away at one Stroke out of his Power all his Substance, which a Rapture or a Flight might produce in a Man who might repent it at Leisure, but by continually and constantly living poorly for the sake of others who want it : His incumbring always at a Pinch his Estates, as much as they will bear, and waiting for the redeeming of them, till what he has inherited, from Time to Time, cleared them again ; or till, by the Blessing of God, and Improvement of the Estates, they have been otherwise cleared ; and then, not only suffering the Revenues of the said Estates to be employed to the publick Service, and the very smallest conceivable Part to his, but to be incumbred afresh upon Occasion.

I had many more striking, and openly known Parts of his Character, which I could have mentioned ; but my present Design is only to confirm, by what I have seen *at home*, the Opinion, which all those who have heard of him *truly abroad*, justly have.

As I thought undue Influences would cause many Persons to think evil of him, because of the mighty Torrent of Abuse raised by Hypocrites, and false-hearted Party Spirits, in so many Countries, where his Zeal for Religion was seen to be so true, genuine, and all of a Piece ; and where his Conduct was so general a Reproach to the Lives of so many, who enjoyed great Emoluments and much Honour, under the Title of Servants of Religion : I looked about me for a Person to whom I might address my Letter. A Man of whom I had nothing to hope, and who himself wished to be feared by no Man but Knaves, presented himself to my Mind in our Person.

I thought, it would be a Pleasure to You to hear of so much real Worth, and I could not tell how to express my Obligation to you, which I have in common with all *Englishmen*, for the Honour you have brought on our Nation, in so many Countries where you have been, and where you are so much and so justly esteemed, otherwise than by doing you this Pleasure.

As I had come at the Bottom of the Excellency of *Your Character* from *your Domesticks*, to my entire Satisfaction, so I imagined I should be the properest Person in that Regard, to give a true Account of that great Nobleman, and truly humble-minded servant of *Christ*, and of his Brethren, Count *Zinzendorf*; having been so many Years employ'd, in the Service of my Brethren, near his Person.

As I thought the defending his Character would expose me to many vulgar Souls of all Ranks, who will scarce consent to own they have been so entirely out in what they have taken for granted against this great Man, and that they have injured and abused that was not only innocent, but Praise-worthy; and that they have therein very inhospitably perverted the Judgment of the Stranger, who is in Scripture ranked with the *Fatherless* and *Widow*: so I imagined I wanted, in some sort, the Countenance of some such Man as yourself, to bear me out.

However, going abroad in the same Year 1750, I laid my Letter by, without sending it to you.

(Being at *Leipsick* the latter End of the same Year, and meeting with a *French Book* read before the Academy of *Berlin*, in which some unhandsome mention was made of *Zinzendorffians*, I wrote a Letter to Mr. *Maupertuis* the President, which I laid by without sending it, intending to wait on him in Person if I went to *Berlin*.)

However, in *April* last, the Audaciousness of unbridled

unbridled Libellers, and their wicked Misrepresentations, occasioned me to write another Letter, which I designed should be a private one, to one of the greatest Men in the Kingdom by his Office, and by his personal Worth, in my Eyes.

A Friend of mine coming into my Chamber, where I was confined by Illness, and seeing me so busy in writing as not to attend to him, enquired the Nature of my Letter; and on my telling him, that I scorned all the Accusations against the Count, and was loth to give myself the Trouble to clear up his Character to such a Heap of Wretches, who first abused him, and then demanded to be confuted if it was not so, but who had no Ground to go upon but manifest partial Information, and envenomed Libels, which were recopied, and warmed up again here; but, said I, I will let \* \* \* \* \* know something of the actual Character of the Man, by which he may judge, if it be possible for the Stories against him to be true. So much I will do for his Sake.

On reading (I say) what I had wrote to my Friend he desired me to publish it: I was utterly unwilling, having no great Reason to be fond of appearing before the Generality of Readers, who have seemed to me to be much more eager after Satire than after Truth, and who seldom give Truth fair Play after Satire has been heard first: Neither do I look upon myself as a Man possessed of the necessary Qualifications to appear in ordinary Cases in Publick; but he urging it, I consented, looking upon it as an extraordinary Case, and that I should be excused all other Inabilities, as I had Truth on my Side, which I produced in Defence of injured Worth.

As soon as I thought of writing for the Publick I looked upon myself obliged to gather up my Materials



erials, and found again the Papers I had laid by  
our Years before, viz. the Letter intended for you,  
er, and that for Mr. *Maupertuis*, and on reading  
them all over, I thought it would be better to throw  
them all into one, than to print three several Let-  
ters about one and the same Man, wrote by the same  
Hand: In doing this I have endeavoured to avoid  
repetitions as much as I could, but must beg  
pardon if the same Things should recur more  
than once; my ill State of Health will not allow me  
the Application so long at once, as would be ne-  
cessary to guard entirely against that: The Zeal and  
Love I have for the Man and the Matter, must be  
my Excuse; it is an earnest and hearty Love, and  
Zeal founded on Knowledge. I am not ashamed  
of the Man, and no Wonder; but I am extremely  
shamed that he should love and be so intimate with  
a Person, so far his Inferiour in all Things, and in  
many Things so different from him as I am: I am  
not different from him in any Thing by Choice;  
whenever I am so, it is commonly my Unhappiness  
and my Weakness; and I am pretty confident, that  
the vilest of his Enemies, if they had the Opportu-  
nities of knowing him which I have, would become  
his most hearty Friends, and would be more or less  
shamed of their present Behaviour, as they have  
more or less Honesty of Heart.

As the Writings against him are countenanced,  
spread, and swallowed, and it is become the Fa-  
shion now to be loud in Companies against him, I  
should seem to want an open Protector. Not that  
I am afraid of the Men, nor of their Number, though  
there were an Host of them; I have nothing to  
hope from Men, or to fear, except I should do Evil  
and break the Laws of my Country. If I was in  
Dominions where lawless Power bore Sway, I should  
a have

have Reason to be afraid of opening my Mouth to say a Word in Defence of the Character of Count *Zinzendorff*. I know a certain Protestant Country where People have been banished for not renouncing Count *Zinzendorff*, though they had never seen him in their Lives, and for having one of his Sermons in their Houses. Some such Designs may be contriving at a Distance against the Brethren here, by such Influence as ought not to be hearkened to by any *Englishman*, to whom Humanity is natural, or ought to be, and to whom Force upon Conscience ought to be odious beyond any other Oppression, whether it directly falls upon themselves or others, the Genius of Persecution in any Shape ought to be detested, and the very first Steps and Approaches to it cursed by the Bell, Book and Candle of Protestants.

But as I have no personal Acquaintance with you, Sir, I shall not name you openly, nor expose you to the Scoff and Ridicule of being looked upon as a Patron of the *Moravians*, or laughed at by the great Number of rash People who would think it no great Honour to be supposed to believe well of Count *Zinzendorff*. I dare say, if I had asked your Leave, and opened my Heart to you, you would have lent your Name to the Piece, and would have had Courage enough to have ended your Days with giving some Shelter to the injured and assaulted Reputation of a noble Stranger. I know you are afraid of nothing but acting meanly, and the same Courage which kept you cool, and led you in to every Danger where you thought it proper to accompany - - - - - would make you very indifferent what rash Bigots, and inhuman Detractors, and a mighty Mob, might think of

any Proceeding of yours, which you might think  
fitting for you upon Consideration.

I shall conclude with assuring you with Truth  
and Gladness, the great Ideas I had of the Man  
from the first, have not been lessened by fifteen  
Years Acquaintance, fourteen of which I have  
known him intimately. What I wrote in the  
Year 1750, I can make Use of at this Day: The  
Trials, Distresses and Losses, Difficulties number-  
less, and Troubles unspeakable which have hap-  
pen'd since that Time to him, but more to Friends  
of his, dearer to him than any Thing of his can be,  
have not alter'd any Thing of the Man's bright  
Side, but he is grown up under them, and in the  
midst of those Years, which I counted as nothing  
but Years of Sorrow, and forgot many Times to  
eat my Bread for Grief at what he suffer'd for other's  
Faults, he has been noting and observing, Day by  
Day, and every Day, the loving Kindnesses of the  
Lord: So that the last Day in the old Year pro-  
duced always a Recital of something to give  
Thanks for, through every Day in the Year past.

Whatever good Thing I have said of him is Truth,  
entirely Truth, though I have left very much un-  
said that could have been said in his Favour; and  
whatever I have said of him, seems to me to fall far  
short of what he deserves.

You, Sir, will see what my Heart aims at, and  
full of; you will excuse the Effect: my Heart  
and Intention wants no Excuse; he deserves ten  
thousand Times more Praise than I have pretended  
to give him.

I like not any Apologies for him which look like  
an Apology: Shall I offer at Excuse, where I know  
thanks are due?



While every Eye seemed to expect the Ruin and Breach of the whole Society, I thought, if our Society can perish, let it perish; I would not seem to excite Compassion, when I did not see any Encouragement to expect it if it should be wanted: I scorn'd to write or make a Shew of apologizing, when it was Time to redress and help. My Friend thought so to.

Now so much has been done to retrieve and regulate Matters; since so great a Number of thousand Pounds have been already paid, and so many others engaged for, and nothing left to do but to realize as fast as possible those Engagements, which must not be neglected upon any Account of waiting upon the Leisure of indolent or indecent Enquirers: I have wrote with Chearfulness thus much at present, having very little Regard to the Writers against him, whose Disingenuity is more manifest every Day, as well as their Indecency and Hardfacedness, and who will never be silent as long as there is a Dinner, or a Penny, or a Smile to be earned at our Expence. Good Behaviour, and the Effect of the Brethrens Doctrine, as well as their own sound Words, must be their Apology with all reasonable People, against the lying Accounts given by their Enemies of their Actions, as well as the wicked Wresting of their Words to serve the Malice of those who pretend to quote candidly. \*

\* “ On m'accuse d'erreurs——— & pour donner quelque couleur a ces accusations, il n'est point d'artifice qu'on n'ait mis en usage, tantôt en tronquant mes propositions, tantôt en tirant les consequences les moins directes, quelquefois en supprimant tout ce qui dans mes ouvrages pouvoit servir a les justifier, tantôt en fin en me faisant un Crime de quelques expressions libres employées souvent par des Ecrivains d'une grande reputation, & d'une Catholicité reconnuë.” was the Complaint of the great Father Courayer in his Letter to Cardinal de Noailles, 12 Jan. 1728. *Relation Historique & Apologétique* Amsterdam 1729, Vol. II. p. 297.

Count Zinzendorf has given three Years and a half of his Time at once, almost without Interruption, to the Concerns of his Friends in this Country, in which I have been a Witness how vast the Efforts, and how great the Success has been: Notwithstanding the Libels which were published against him, at a Time when he was in Treaty with the Creditors of some Friends of his, to take upon him to pay 20000*l.* for them.

I made Use of this Observation in a Letter I wrote Ascension Day 1754, to his ——— which I sent him by the Post, and added, “If Credit had been given to the Books against him, many People had indeed been Sufferers; it appear’d very monstrous to me, that he should be set forth as such a Man, at the Time he was actually shining in the greatest Lustre of the most striking good Deeds.” I said: Count Zinzendorf “went on to finish the Treaty in favour of others at so great an Expence to himself, in the midst of the mad Clamour against him,” (which was countenanced and was pretty general at that time among certain People of a Party) “and therein exceeded Scipio in that fine Light M. de St. Evremond sets him in.”

“Scipion pouvoit repondre, il pouvoit se Justifier, mais il y a une Innocence Heroique, aussi bien qu’une Valeur — la sienne negligea les formes, ou sont assujettis les Innocences Ordinaires, & au lieu de repondre a ses Accusateurs il fit rendre Graces aux Dieux de ses Victoires quand on lui demandoit compte de ses Actions.

*St. Evremond Ed. de Londres, 12mo. Vol. I. p. 230.*

Instead of writing Apologies “the Advocate of the Brethren in the midst of this Clamour against  
“ him,

“ him, compleated his Design of sacrificing himself for his Friends, and others not much so.”

He has already paid many thousand Pounds since then for others, and will make good those other Engagements he is under, lest a Country where he was so vilely treated by some, might be able to say, any of his Friends had wronged or injured any of them.

I cannot suppose he will ever stay so long at a Time in *England* as he has done this last Visit: Three Years and a half is too great a Proportion of his Time for one Country, when his Help and Assistance and Services can with equal Justice be claimed by so many other Places, where there are Brethren of ours who deserve, at least, as much of his Benevolence as we in *England* can pretend to.

How many People will once be ashamed of their having spoken Evil of this Man, and grieved that they had not Opportunity of knowing him!

I for my Part, wish to spend all my Days with him: He is one of my greatest Delights I have upon Earth. But I am speaking what the World will hear! and *the World is not, all of it, kind*. I know what a Treasure I have in the genuine Heart of the Man.

I thought, when I began the Dedication, to have wrote but a few Lines, to have told you, that the Pieces which follow, were

I. A Letter from the Reverend Mr. *Gambold*, wrote in the Year 1750, to the Reverend Mr. *Spangenberg*, who was then writing an Apologetical Declaration about the Brethrens Matters.

II. Three Letters of mine, two wrote in the Year 1750, and the third in *April* 1754, thrown at that Time all into one, and now revised again,



DEDICATION. xvii

again, and published as a Testimony to Mankind of what I know of the Man; which I could no longer delay, lest my ill State of Health increasing, I should be called hence, and this true Witness of mine should not have been borne: I shall be glad, when it is finished, that I have lived to see it extant, for *Truth's* Sake.

I wish it was better dressed, but so as it is I present it to You, Sir, for your Protection, if you please, and am

S I R,

Feb.  
1755.

*Your most obedient,*

*Humble Servant,*

*and Admirer,*

JAMES HUTTON.

DEDICATION

again, and published as a Testimony to the  
kind of what I know of the Man, who  
could no longer delay, but my ill state of  
Health increasing, I should be called home, and  
was true. With a of the thought and have  
been borne; I shall be glad, when it is finished,  
that I have lived to see it coming forth, with  
this

I wish it was better divided, but so it is. I  
submit to You, Sir, for your Pardon, if you  
shall, and am

Yours

Your wife

James H. Fox

and family

JAMES H. FOX

}

A LETTER *from the Revd. Mr.*  
 GAMBOLD, *to the Revd. Mr.*  
 SPANGENBERG.

Dear Sir,

June 4, 1750.

I Understand, you are about writing an *Apologetic* for the Brethren: Your impartial Account I choose to call by that Name, (whatever Title you yourself will give it) because I consider it in the same Light as those celebrated Pieces of *Justin*, *Tertullian*, &c. May your candid Endeavours, which are no less a Kindness to the World than to those whom you defend, meet with due Success! I firmly believe, there are great Numbers of thinking Persons; who, if the Bear-skin could once be taken off from that Body of People called *Brethren*, would directly be well satisfied with, (even in Case they themselves could not yet come up to) that somewhat extraordinary, but yet reasonable, *Zeal* for the *Fundamentals of Christianity*, which, after all, is the Brethren's whole Mystery and Peculiarity. You will of Course correct the Misapprehensions of Mankind in general concerning this little Flock: yet as it is natural for me, out of Sympathy for my own Country, to consider more particularly, and willing to obviate, any mistaken Judgments, which some or other of the *English Nation* may form in Relation to them, (I say *may*, for it is scarce a Case which exists, the Brethren having indeed



deed no Occasion at this Day † to complain of Inhospitallity from these Realms,) I will, in Subordination to your Design, and according to the best of my Knowledge and Judgment, suggest the real Clue in some few Particulars to the cool and Christian Reader, supposing you think fit to transmit this to a public Perusal.

The Brethren's Church has at present, as is well known, an illustrious Nobleman, both for her Advocate and Ordinary; and most of the hard Imputations cast upon her by her Antagonists, are levelled first against *Him*, and either arise from, or imply, a Misunderstanding of his true Character. Which Misunderstanding, tho' too commonly wilful and virulent, yet has this to be said in its Excuse, that he is an *extraordinary* Person or Genius, and, as such, requires to be looked at in a particular Point of View, if one will avoid Error. I will therefore do nothing else, but set down to that End some Remarks, which occur to me from ten or eleven Years Acquaintance with him.

The Count of Zinzendorf has been traduced as an Impostor, Enthusiast, &c. and he certainly has in him something unlike other People. But what is it? — A very tender and deep-rooted *Love to our blessed Redeemer*, and the highest and most honourable Conceptions of his *Atonement*. The Sense of what that gracious Person, God incarnate, had done for him, operated upon his Heart all his Life-time and made him, tho' with all Sobriety and sound Understanding, unmeasurably devoted to his Benefactor. Whoever looks upon this as an Excess (before he does so, let him consider *Matt. xxii. 37*) should however readily pardon it for its Rarity

† It was wrote 1759.

since Instances of Defect in this Point fill the whole World. Hence he willingly believed, as the New Testament supposes, that the bitter Sufferings of the Saviour are alone able to *enervate*, as well as atone for Sin ; and the Contemplation and Influence of his tormented Person, to effect our *Sanctification* in all its Branches : And all the hearty Expressions to the Honour of Jesus, that are found in ancient Hymns, or Meditations of pious Divines, (which, because Mankind do not always keep up to the same Strain of Truth, are unjustly looked upon as Flights and Raptures) were with him serious Principles.

From such a Determination and Turn of Mind, in one who had, on the one Hand, that great Regard for the plain blessed Channel Things were in *before* his Time, and, on the other, an uncommon Reach and Acuteness of Thought in corroborating and pursuing the same ; all the Parts of his Conduct can very consistently be deduced. Some have censured him for introducing, or suffering to be introduced, from time to time some new *Phrases*, and delivering Assertions which have the Look of *Paradoxes* : But they do not reflect, that as these Phrases and Paradoxes, when examined to the Bottom, are orthodox, and, if not *verbatim* used in former Ages, at least certainly parallel to the always received theological Language ; so they are, upon some Occasions, necessary and happily effectual to set People a thinking, and recover in their Minds the full Idea belonging to many Terms and Sayings, over which they by frequent Repetition had fallen asleep, and forgot the Force and Import of them. (In which View, he also likes very much to translate the Scripture in a free round Manner, and in modern Words.) The same jealous Care to keep the Word of God from being robbed of its Energy, has led him to oppose another Abuse, by another Property of his

Stile, equally obnoxious to Blame at the first View. Many pious People, tho' not sleepy and unmoved by the Words they repeat, yet amidst their best Emotion have only vague and indeterminate Ideas, nor can it be known precisely what they mean: Now tho' a Dealer in mere Metaphors and Allegories may be a very good Soul; yet it is not for the Honour of the Gospel, that its Doctrine should properly rest upon such a Foundation, but all its Assertions must rather be literally - ascertainable Realities, in the same Manner as physical ones, upon a nearer Experience; which is the Motive of his bringing spiritual Matters to a Point, under a Cloathing and Illustration somewhat *philosophical* for a Season, until the Supposition, that those Matters are only something *shadowy*, or a mere rhetorical Field, and not Substance, is exploded.

His original Design was, purely to preach of and recommend his Saviour to Mankind at large, where-ever he could find Audience. It was wholly accidental, and by him unsought, that he has been intrusted with the Direction of a particular Church: The *Moravian* Brethren, whose Persecutions and Sufferings thro' several Ages are well known, having often been helped by the Intercession of his Ancestors, about twenty-six Years ago applied to Him for Protection. As he was not only to intercede, but be responsible for them, they having settled upon his Estate, he was obliged to look more closely into their Affairs: And here both Fidelity to them, and to his own former Convictions, concurred to make him support, cherish and prosecute their Ecclesiastical Platform; believing it might become an extensive Instrument, for bringing many Souls to a fuller Enjoyment of the New Testament Privileges, than hitherto. He thinks, that the Event answers. This is a Problem which must be



be spiritually decided. But, however others may look upon the Occurrences in the Brethren's Congregation, which consists now of Members from many Nations and Languages, *he* is always deeply struck with *Reverence* for our Saviour's immediate Guidance of, and Benediction over the whole; which occasions his using, sometimes about Things which others may account small or common, that *Magnificence* of Expression which is observable in him. The same tender Attention to his Master's Mind and Order, renders him sometimes, when he apprehends any Deviation therefrom, more *vehement* in his Manner, than is incident to those, who have not Zeal enough ever to be constrained in spirit, nor so quick a Sense of holy Things, as to discern Indecorums committed therein. Upon this account he has even been thought magisterial; but very unjustly; for, abstracting from the Fervour, which in an Agony of Faithfulness he may at such times discover, he is ready to be informed by any one, distrustful of himself, extremely moderate towards those against whom he might be expected to be sharp, and not at all fond of Power. Further, from a long Experience, in regard to Congregations, Things which our Saviour has appeared pleased or displeased with, has prospered or not; he sometimes delivers his Opinion about the Method of carrying on the Gospel-Work, in a very systematical Manner, implying, one might think, a great deal of *Policy*: But when his Counsels are traced to their first Idea, they are always an Inculcation of one or other of the known Maxims of our Saviour, with only a more direct Application to special and present Cases than is common. Which Foundation, makes him persist to be thus punctual, and *thereby* (since every Advice of our Saviour was wise) in effect, prudent; tho' his Remarks of this Kind are heard

heard with much duller Ears by the Brethren, than his doctrinal Instructions.

He is deeply persuaded of the blessed Ends attained by gathering some of the Children of God together into such little *Congregations*, as he has the Care of; from which Persuasion, he willingly ministers in that Dispensation: But yet he is fully convinced, not only that there are many more of God's Children remaining scattered in the several *Christian Parties* and Societies; but even that the Establishments, Confessions, Forms of Worship, &c. in those Societies, have a blessed Effect for the Salvation of such; as containing, each in its Kind and Measure, notwithstanding the present Decay, a providential Salt of Truth and Grace. For which Reason, if the Heats on all Sides did but permit things to go according to his Mind, the Souls who are quickened to spiritual Life, even thro' the Ministry of the Brethren, should notwithstanding remain generally in the Communion and Way they had been brought up in, without the least Affront or Infringement offered thereto: Which was his Intention, (equally real, as generous and disinterested) by proposing the Regulation called *Tropus's*. In like Manner, he is a Friend to all Order, divine and human, especially to the Pillars on which civil Society rests: *Government* he respects cordially and absolutely, as such; *Marriage* also and other domestic Relations, even under the common imperfect Discharge of them, while Duty and Decency are at all kept in View.

His noble Way of *Thinking*, in several other Particulars, will not so much recommend him at first Sight, as expose him to Censure: but noble it is however, and will be found best in the End. He is against using any *Compulsion* with Hearts, which ought to be led by the Love of the Saviour, and

a new Nature; and is endeavouring to bring the Discipline of the Congregation to such a Temperature, as that it may assist a Work of Grace where it is, but not mimick it where it is not. He does not require any one to appear otherwise, than he is inwardly from time to time: In pursuance of which Principle, he rather tolerates (with secret Grief, and employing only distant Hints) several unessential Faults of those about him, whether in Excess or Defect, than correct them with Detriment to the Ingenuity of Spirit. These Faults are by Strangers charged upon him; as, for instance, a few ill-judged Flights of spiritual Joy and Chearfulness; which when the Truth is known) he discerned to be such from the Beginning, but would not retrench them, because they would best subside of themselves, and the true Christian Gaiety of Spirit (which, with an indelible and ever fresh Remembrance at the same time, that we are in ourselves of a sinful Make, rejoices understandingly and with *Abasement*, that we are delivered from Sin and Death by the Wounds of Jesus) is too valuable a Jewel, to hazard the breaking of it, by a rough Blow in the polishing. So far goes the Generosity of his Conceptions, that he is resolved to drop the whole Fabrick of the Congregation, if ever the Life and Spirit should be found to have left it. No wonder then, that he insists upon adapting the outward Worship from time to time to the inward State of the Members; so that the Liturgy, from Honesty and not from fickleness, is capable not only of many *progressive gradations*, but even of Retrogradations, rather than fall into Hypocrisy.

I must add a Word concerning Count Zinzendorf's only Son, *Christian-Renatus*. He is a Specimen of what the free and generous Training up of Children, where God does more than Man, can effect:  
For



For he has imbibed the great and central Truths of Religion, which are the Element of the People among whom he lives, insensibly as to the Manner, but so unaffectedly, that it is to him just like Nature itself; and as to the rest of his Father's Experience, he will grow up to it, properly as others add something to their good natural Sense by Travelling, &c.\*

I have now finished that personal Description, which perhaps will be as serviceable to one or other in the reading, as it was satisfactory to me in the drawing up. For it is a real Service to a thoughtful Man, who has the Truth at Heart, to turn his Pain over contradictory Appearances, into Pleasure, by *reconciling* them, if it were only in a simply-possible and conceivable, much more in an amiable and attested, Character. In short, the Person I have been speaking of, is a plain Man, who proceeds straight forward, and, amidst all the Richness of his active and extensive Genius, (which lays him open to be criticized upon from more Sides, than a common Person) will always be serving and inculcating one only Point, which was *his* Beginning, and which must be the End with *every one*, however cold he may as yet be towards it, if ever he will lift up his Head in Eternity; *viz. the meritorious Sufferings of our Creator*. A Point, for the sake of which alone, Christians are distinguished from Deists. He may therefore say with a former Servant of God, *Luther*:  
 "Here I stand; I can act no otherwise than I do."  
 "May the Lord assist me!"

\* Since the writing of this Letter, he is flown to that Place where the Wicked cease from troubling.

**II. Three LETTERS** from Mr. HUTTON to three different great Men; wrote two of them in the Year 1750, the third in 1754, and now all thrown into one.

**T**HE Difficulty of coming at the domestic Character of great Men, has been frequently and with Reason lamented by those who have studied or wrote History.

If I wanted to come at the real Character of any Hero or shining Man in Life, I imagine I should best come at the Truth by seeing him alone, at all times and Seasons, or in large or smaller Companies with his most intimate Friends, with Friends of a lesser Degree of Intimacy, with Persons of whom he is aware that they are false Friends, and with his open Enemies : in short in his own Sphere, at home, with his Family, his Children, or with those who he is sure are entirely devoted to him.

This I take to be the Spot from whence true Criticism on a Man's personal Character is to be begun, it is to be begun at all ; and from hence one may be able to judge with as much Certainty as the Nature of Man will allow, of those Actions which appear before the World, or of the Man himself. As the constant Maxim of the Brethrens Church is, that the Dictates of every Man's Conscience are to be respected and handsomely treated, there is no other Room for being devoted to one another, than what the Sight of real and undisguised Worth produces.

Not only many of the open Steps I have taken in life, have shewn that I prefer what appears to me to be Truth to all other Considerations ; that the most tender Friendship in my own Breast could as little

little overbalance what I took to be Truth, as Party-Spirit, Principles of Education, or the Hopes or Fears about worldly Interests; but in my own House and Family I pass for a Man of Truth: and though I look upon myself as far too weak an Instrument, and too unworthy among the Brethren to make any Boast that I belong to them; yet as I am with regard to Men and Things upon Earth, as much without Ambition as without Fear; so I shall not be so base as to be silent about the Excellency of a Man I so much admire, because so many Bulls of *Bashan* round about, as brute Beasts without Understanding, roar so madly against him. Men as stupid as the Gods of the Heathen, who have Eyes and see not, &c.

I see a Nobleman of the first Rank, by Birth and Alliances related to the greatest and highest Protestant Families in *Europe*; however he has condescended to enter into the Detail of a poor People reviving from the Heap of Ashes it had so long mourned under, to whom he has been a Patron, Defender and nursing Father:—

A Man, for his own Person, most deeply convinced of every Truth which constitutes an orthodox Christian according to every Protestant System; and very far from being an Indifferentist in Matters of Faith: and yet so zealous for Liberty of Conscience for others, that he has for that Reason only, been charged with being a Partaker of all the Errors and Heresies of others, to whom he wished Liberty of Conscience, and whom he admired for any Excellency and Virtue which was in them, notwithstanding he thought so very differently from them in many Matters:—

A Man, the Friend of Mankind, a Man endowed with Justness of thinking, a humane Man abounding with Bowels, sedulously anxious for others, strange



neglectful of himself, indefatigable in Labours of Love ; a Man whom my Soul blesses when it sees him, a Man of the noblest, most generous and exalted, and yet most natural and simple Sentiments, whose Stream and Tide of Soul is constant, lively and vehement in Friendship, and in Christianity, devoured by Zeal for the Welfare and Delight of Mankind, for the Peace, Prosperity and Forgiveness of his Enemies ; a Man being, and capable of being, of the greatest Service to those who hate him every Day, wearying out his Partisans, his Relations, his best Souls in persisting to bear with, to comfort, to help, and spare, at the Expence of his own Reputation, and, oftentimes, his Ease, his Safety, and his Purse, many of those whom he finds the most virulent of his Enemies —

I see this Man, whom I wish I was able to paint as he deserves, in his true Colours, and in all that Loveliness I have so long had the Happiness of constantly seeing, (tho' his Excellencies and Virtues are so striking, as to be sometimes too great for weak or disordered Eyes to bear) ; I see Him whom every Spectator of him cannot but reckon among the foremost of Christian Heroes, and as a most extraordinary amiable Man, described by Adversaries without Cause, who neither know him nor see him, without making any Ceremony, as a *Mahomet*, a *Cesar*, an *Impostor*, a *Don Quixote*, a *Devil*, a *Beast*, the *Beast*, the *Man of Sin*, the *Whore*, the *Anti-christ*.

In this Light have Writers of different Ranks, from the highest possible to the lowest, treated my Friend Count *Zinzendorf*, the present Ordinary and Advocate of the Brethren.

If I had been born dumb, my Tongue would break loose infallibly, neither shall I be able to speak coolly about him.

Those who know the Warmth of my Heart, will bear with it, as they know its Honesty ; and the Admirers of the judicious *Sang-froid* must excuse me ; I have no Time nor Patience here.

Providence first placed me an Eye-witness of my Friend, and my Lot is fallen in a fair Ground ; I have been seven Years constantly near the Person of Count *Zinzendorf*, tho' my intimate Acquaintance with him is of above fourteen Years standing.

I have examined him as with a Microscope ; I am quick, vehement, touchy, of as much Vivacity as is fit for a common Man, and of as much Weakness, yet not without Eyes ; and I have had the best Opportunity in the World of coming at the Truth in my Man : He loves me, and has Confidence in me, and he knows the Freedom of my Thoughts and Speech : I have observed him early and late ; I have travelled many hundred Miles with him ; I have watched him when the common Accidents, and the greatest, have befallen him ; I have seen him with all Sorts of Persons, and at all Seasons, at Home, in his Sort of Ease, on the Theatre of great and high Life, with Friends and Enemies, under Examinations, in friendly Conferences ; at a Distance, near at Hand, I have studied him, and declare with Pleasure, (not to his Enemies, or those who have Interest in being so, my Desire is not that they should thereby be tormented before their Time ; to his Friends I need not say what they already know, but) to those who are neither acquainted with him, nor have joined in the Clamour against him, but who may be, perhaps, puzzled what to think of a Man whom the Daubings and Grotesque Paintings of his Enemies have described so oddly :

That his Behaviour throughout is worthy a Divine, a reasonable Man, and a Friend ; and that

that which strikes so much in his Character, does not come from an Exercise like that on a Parade, from a formed Scheme of Action, or a theatrical Representation; or from something like a hot Bed, forcing Fruits before the Season; but from the excellent Bottom which the Creator and Saviour has laid in his Heart, and constantly keeps in Order, manuring and watering it himself, and producing ripe Fruits, so that all the Glare of the greatest good Actions sits easy upon him, and the *simplex Mundities* of his commonest Actions shew his Virtues to be genuine.

As to his Religion; a Man who, in common with all profess'd Christians, heard that God became Man, and died for his Sins on the Cross: He heard it with Attention in his younger Years and very tender Age, and it affected him strangely, for he believed it in good earnest: (if this was a Folly, it must be pardoned him, considering it is the Matter professed in all Christian Creeds) and as firmly as one believes any other historical Fact.

He considered, *hæc omnia fecit pro te Deus Creator, Redemptor! Quid facis pro illo?* It attached him to that Divine Person, who was represented to his Mind as his Creator, taking upon him a Vehicle capable of suffering Pain, on Purpose to suffer it, bearing and enduring the Weakness of Flesh and Blood, and condescending to die out of Love for the whole human Race, Strangers, Aliens and Enemies.

Is it not easy to account for his devoting himself in extraordinary a Degree, as is visible to all the World, to the Service of such a Lord and God? and can any Thing make his devoting himself so entirely to him, be looked upon as something extraordinary, but the extreme Want of Faith in the World, of which the Son of Man would not be likely to find great Abundance, if he was to come  
at



at this Time upon Earth? The more he rose in Life, the more he thought; for he *thinks*, and that not fervilely.

His Ideas of that God-Man, that kind Person, must always be of a-piece with that first Idea. Whatsoever appeared to him lovely, amiable, great, noble, generous, he supposed made up the Character of him, who could condescend from being Creator to become a Man.

He doubted not of this first Principle, he loved it with too much Rapture to depart from it; it filled his Soul with Peace, elevated his Thoughts, affected his Conduct, sweetened every Difficulty, led him away with Ease from all Meaneffes and Crimes: He looked upon Sin to cause the greatest Grief to Him who suffered so much to expiate it for others.

This first Principle of his recurred always and with Force upon him, and whatever is pleasing to his Creator, is with him the Rule of all his Behaviour, and what is called good Breeding in the World; Zeal for the Honour of God, as well as Gratitude for his vast Love to Mankind, being the Inventor and Director of every Thing that seems peculiar in him, and of every Thing wherein he differs from those, who are not so deeply smitten with the *great Fact* of God's becoming a Man.

A Philosopher he is, who acts from true Principles consistently; they being taught him in the Bible he believes them without Scruple, and owns and lives them.

He follows them whithersoever they may fairly lead him; for as he is no Fanatick, who acts by Starts, or is governed by Fancies and Flights, neither is he a Coward, or dishonest to his Principles.

Uprightness is at the Bottom of the Man, and

Sound Sense accompanies all his Actions, when they are looked upon with Exactness.

He looks upon it, that he who could die for Mankind, enters with Pleasure into the Observation of the most minute Circumstances relating to Mankind; and loving his Observer, leads therefore a most blessed Life, worthy the Envy of, tho' attainable by, every Believer. He is sure that his Friend will die no more; he has seen so much of him and his Spirit, and has such a Taste for his Sentiments and Maxims, that he rejoices at the Thought of dying, to come nearer and closer to that Being who has loved him, as he supposes, so much, and whom he has loved so long: He expects to find nothing in Him which makes Mankind weary of one another with good Reason, but hopes and waits for the happy Hour, when the Glimpse he has at present by Faith of the loving Disposition of that great Being *Jesus Christ*, which he shew'd so manifestly in laying down his Life for his Soul, and for the Salvation of all Men, shall be turned into Sight, and exposed to open Day; a Sight he waits for with Longing; living in the mean time however, here on Earth, with his Maker, with the unaffected Tenderneſs a Child uses to a fond Parent, tho' never void of that Abasement and deep Adoration, which the Sense of his Divine Majesty, Grandeur of Love and Mercy, and what he in himself is, always causes in true Believers.

Can inward Satisfaction and Peace be a Stranger in such a Breast! and ought one not to wonder rather that he does not act more differently from Unbelievers, than he does? or how is it possible for him to get through this *otherwise-busied* World tolerably?

Yet there is in him a continual never-ceasing Presence

sence of Mind, good Sense, and a constant Regard for what is proper and decent in the Eyes of all Men, and the most lively Aversion for Absurdity and Extravagance of every Sort, which he supposes to be always very much resembling Immorality in its very Nature.

From this Spring therefore of sincere Faith in his Redeemer, and consequent Love to him, flows his Love to all Mankind, and his Affection for all his Fellow-Creatures, which I have observed secretly with infinite Pleasure, when I have walked with that benevolent Man thro' the crowded City.

When he awakes in the Morning, he is all Sweetness, Calmness, tender Harmoniousness with those about him; all the Day-long busied in doing and contriving the kindest Offices for Mankind. Always sharp to himself, in general indulgent to others, unless their Faults hurt others besides themselves; then indeed, if he can prevent it any ways, he is all Fire and Zeal, which devours him, hasty only then, but then indeed like a Whirlwind, torn in Pieces himself, by his Eagerness to hinder Misery from falling upon others; no cool Spectator he of Destruction, quick to perceive it, in flame to prevent it, sympathising greatly with those who suffer under it.

He cares for those who have desired him to care for them, as well as in secret endeavours to be a Blessing to those who wish him dead; his most bitter Enemies and Persecutors, even the falsest and most inhuman Part of Mankind, take up his Time; these are the Things which employ him, these are his deep and far-fetched Designs, which some think it necessary the whole World should be alarmed at.

These are the Matters which make him forget to eat his Bread, or sleep to close his Eyes, many times, when



when the most zealous of his Followers have been many Hours asleep; being usefully employed constantly eighteen Hours in twenty-four, and very frequently more.

A Man of no Expence at all upon his own Person, so that whosoever should receive fifty Pounds a Year to find him in all Necessaries to his Satisfaction, would certainly be no Loser by the Bargain.

Who keeps no Servant employed about his Person, the little Help he wants being performed by Persons who are employ'd in many other different Sorts of Matters, and about other Persons besides.

Who never built, or caused to be built, for his own Person or Family, properly so called, *i. e.* for himself, his Countess, or Children, any House at all, but one plain one at *Herrnbuth*; every House in which he has lived, and which is said to have been built for his Use, having indeed generally been at his Expence in the End, though built for the Service and general Use of the Community, and in which he has had Apartments when on the Spot, moderate enough for any private Man.

Who permits that every Estate that has come to him, or his Family, or nearest Kindred, or adopted Children, either by Succession, Purchase, or Bequest, every Legacy left to him, them, or any of them, is always devoted and used to and for the Services and Benefit of the whole Community (and of the Children of the Labourers especially) in which they themselves are very moderate Sharers from Beginning to End.

A Man who has absolutely declined immense Legacies and Donations, left to him or his Family, in favour of the Relations of the Donors, without its having been desired of him.

A Man who has always caused and ordered, that every Place where he has been concerned at all,

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the Effects of every Person dying intestate among the Brethren, tho' at ever such a Distance from their Relations, are carefully preserved for the next of Kin, even though the Deceased had been disinherited, wronged and abused, and renounced entirely for several Years by all the Kindred.

A Man who is so extremely careful and circumspect to prevent the very first wrong Motions in the Mind, all Appearance of Evil, and the remotest Possibilities of Danger, that wherever his Advice is followed, or he has Right to order, not even the Place where the Bed of a Child of two Years old is placed, nor its Manner of lying in the Bed, is left without Inspection, every thing with regard to that being considered and contrived in the best Manner, that such a little noble Creature as a Child is, be treated with Care, Respect and Caution: Neither do any young Man, and young Woman, in any Place where Congregation-Order is followed, or his Advice ask'd, though they are own Brother and Sister, sleep so much as in one House, unless the House be so large that those of different Sexes have each of them their End of the House and separate Stair-cases; or even any Boy and Girl, except the Parents had first solemnly promised to use particular Care, and provide the proper distinct Apartments for Children of each Sex.

Wherever he lives, in any House or Castle, with ever so many Rooms, Passages or Corners, he never suffers any Room or Passage to be open in the Night, without a Light burning constantly, so that there is not a dark Corner in any House where he lives. I need not perhaps mention here, that there is where-ever he is, and any Number of People, constant Watch kept in the House every Night.

If, after this Account of Things, Stories are told of Disorders happening in any Family of his, every  
Man

Man may be assured either that the Stories are not true, or that they are true notwithstanding the most excessive Care to prevent it, and after such Care as never was taken hitherto since the Beginning of the World, by any Persons whatsoever besides themselves, without going quite out of the World, and cutting off all even the most necessary Communication.

What must I now not think, when I see Descriptions of him, which I and thousands of honest Men my Brethren know to be pure Calumnies. I live daily in seeing with these Eyes of mine every Thing that is excellent in him, and yet see almost every Writer about him describing him so much otherwise than the Truth is.

I expect Posterity will do him that Justice which is at present denied him. Those who follow not a Multitude to do Evil, nor think absurdly, nor take up Matters generally on Trust, should not join in the Howl of Village Curs against a Sheep or other noble Beast, because Boys and Puppies take it for a Wolf and a Fox.

If I had only been an Eye-witness of his Integrity at the Commission in the *Upper Lusatia*, in the Year 1748, where, with all the Zeal of a Confessor, and at all Hazards, he scrupled not to lay plainly before the Eyes of the Commissioners, and to insist very positively on some Points not very acceptable, and so far from acting there *ad captandam benevolentiam*, he not only asserted what he actually believed, but procured and laid upon the Table before the said Commissioners, twenty of the most virulent Pieces wrote against him, selected from among the chief Men of his Opponents, some of which I procured myself from the publick Library at Zittau: But as it appears by a Writing inserted in Spangenberg's Exposition of the Answers to more



than three hundred Accusations against the Ordinary of the Brethren, printed in *German*, 1751, p. 249, incited the Commissioners to ground their Examination upon any Queries they should think fit to make, taken out of any of these Books.

If I had been Eye-witness of only that one striking Instance of Freedom and Openness of Heart, which was certainly enough to confound the Malice of all those who might pretend to say, he hid himself and his Doctrine, when pushed, I should never suspect him of Tergiversation: But I have seen him in more such Instances, and in his daily Behaviour, and must say he is, in Point of owning and confessing his Doctrine, as free as the most impertinent Curiosity could wish, and more so than the vile Treatment he has met with deserves.

He has urged, incited and desired, in every Place where his People are settled, serious and solid Examinations of his Principles and Practices: For he delights in the Day-light, and to explain to Magistrates and competent Judges, the most hidden Springs of all his Actions, and the real Ground of all his Faith.

He neither believes nor acts any thing, of which any Man need be ashamed; what Need has he therefore of any Equivocation, Quibble, or Tergiversation? A modest concealing of what makes for his Glory, a Suppression of well-deserved Praises, is his Practice, and there is Room for it.

It is his Rank in personal Worth, his sincere Love of Truth, his honest believing in good Earnest the Bible and all its Truths, and his living accordingly, which has raised him the bitterest of his Enemies: It is his open Profession of the Name of *Jesus* (still called upon in this adulterous Generation so long as it furnishes Bread, and so far as it may serve to keep Preferments) which startles the secret as well as avowed

avowed Infidel ; and he has said but too much, and too often, how true his Faith in *Jesus* is, for his own Quiet.

Shall such a Confessor of Truth as he is, be charged with Tergiversation ? Is such a Charge to be endured ?

The Charge of Equivocation and Shuffling may fit Tools, *Arians*, *Socinians*, or secret *Deists*, who have subscribed Christian Creeds and Articles, and who eat the Bread provided by the Piety of old Times for the Maintenance of true Religion, to which a Sense has been fixed by Law, and subscribed in this Kingdom.

If any Divine who has Preferment should be an *Arian*, *Socinian*, or secret *Deist*, he is no honest Man, unless he throws up his Preferments which he holds by professing and subscribing the contrary Opinions. If People of those Sentiments have or seek Preferment in Countries where Subscriptions are required, they may probably, when pushed, use evasive Answers : It has been said, Prevarication and Lies, and Perjury, have been practised by such. To look upon a Man to live a Lye, and to be a Thief every Morfel he puts into his Mouth, if he lives upon Revenues, and eats Bread which is provided for Ministers of any Confession of Faith he does not sincerely believe.

If I had only been an Eye-witness to his paying, and providing for the Payment, of many thousand Pounds, Debts contracted by others, without and contrary to his Advice or Judgement, *in more Countries than one* : If I had only seen him plunge himself into Difficulties, which make my Hairs stand on End only to look at, to rescue poor Debtors and Creditors, some of whom are Enemies, evil and unthankful, (and known by him to be so) at the Hazard of his own Ease and Safety, from being ruined ;

ruined ; I say, if I had only seen these shining and striking Instances of Grandeur of Soul, Love of Justice, Generosity and Liberality, I could not but pronounce him magnanimous, just, generous, and liberal, and that in the highest Degree.

But I have seen frequent constant Instances of the same Spirit in his common Life, undisguised, and flowing naturally, as a Stream continually

*Labitur & labetur in omne volubilis ævum.*

If I had only seen his frequent extracting one Book after another out of the Bible, for the Use of the Congregations, who are so gladly Partakers of his Ministry therein : If I had only heard his frequent Exhortations to his Friends to be fond of the Bible, I had ground enough to say, no Man was more passionately bent than he to urge the reading of the Scriptures he so commends, and out of which he shews so many incomparable Books can be taken without exhausting it ; but I see him in his Privacy, and observe the Use he makes there, and the Pleasure he finds in the Bible, and am as certain as I am of my own Existence, that the Bible is the Guide of his Ideas, and that he not only does not seek to anticipate the Ideas of the Bible, but has got them from thence ; and if he has found by Chance that he has had any Time some Idea, however favourite, thro' misunderstanding some Place in the Bible, which he has afterwards found either contradicted, or which but seemed to him not sufficiently grounded therein, he has either dropp'd or suspended, or revoked his Opinion : so that tho' by the Force of his Genius, and the Richness of it (which might be thought as luxuriant as Spring by those who only read some rapturous Pieces of his, he might be imagined to be led away into *Flights*



yet to me who know him, I perceive he is a Man who bridles Fancy, and mortifies solidly any thing approaching to Exuberancy, down to the Standard of the Simplicity of the Gospel-and Bible Truths, and to the natural Consequences of believing that God took Flesh and Blood, and suffered in it for our Sakes, which Consequences, in their utmost Simplicity, he lets take *their Course in his Mind and Heart.*

If I had only seen two or three of the remarkable Instances of Forgiveness of Enemies, who had not only not the least Thing to be said in their Favour, but had been his Enemies under the most aggravating Circumstances, I had seen enough to paint him to my Sight as a happy Imitator of his great Original therein; but this View of him I have seen so clearly an hundred Times, in as many Instances, and the Liveliness of his Joy at any Opportunity he could but get at of heaping friendly Coals of Fire on their Heads, who were bitter against him, or at the News of any Steps leading towards Reconciliation he could hear of in those People; I have read in his Eyes the sparkling, humane Pleasure he had in reading any such Letter, and the Humility with which he received any such Advance.

He has carried one Sort and Branch of this Love of Enemies, so far as to be hardly induced to read scarce ever any one Book wrote against him of late, since he has almost always found that the Hopes he had flattered himself with, and which gave him pleasure, that those who wrote against him did it out of the Sincerity of their Heart, were entirely taken away by his reading their Books: It is a pain to him to perceive that any Man is disingenuous and dishonest, and I have had the most to do with myself to endure and follow him in the means and Steps he has been always ready to have, and

and take, to prove to me and others, that those wretched Writers were honest; and I have not borne with Decency, or read with Pleasure any Thing he has wrote to such Writers, in order to convince them of the contrary of what he supposes they believe, which I think I see they either do not believe, or have dared to write about Subjects to the Defamation of a Man of Character, without having taken honest, or common Pains to make themselves Masters of the Subject they write about.

His several Years persisting in defending to me the Character of the Writer of the History of the Moravians in the *Wetteravia*, translated and published in this Country, has something so simple, and, I might say, ridiculous in it, that if I did not see it came entirely from the Goodness of his Heart, which would neither hear nor see any Thing which could give him Proof to the contrary, I should suppose him infatuated in the strangest Degree.

But it is not only so with Regard to that wretched Instrument and Contriver, and Apologist for Tyranny, Breach of Faith, and injuring of a People to the amount of a Damage not less than 20,000*l.* by those who were saved from Ruin by that very People, but so of all the rest of the Rabble of Writers about our Matters.

And it lasts so long, till he is teized to read their Writings, and see with his own Eyes the perverting of the Ideas, Words and Actions of his People by these Wretches, in a Manner so void of Honesty and Humanity, — their Pleasantries on Subjects to him so sacred and his All, — their cruel seducing of Mankind from the plain acknowledged simple Truth of the Gospel, to their own eternal Ruin, and to the same Hazard for their Readers, for the sake of blackening him, or producing Rags and Remnants,

Remnants, and Scraps of false, clumsy, and filthy Wit, and blundering Criticism.

'Tis then out of Love and Zeal for Mankind, and for the Glory of Him who has been so gracious, being very God, to become Man for us,—and out of Detestation at the Advantages taken against our Saviour's Original Greatness and Majesty, by the vile and ungrateful Seizers and Catchers at his own blessed Words, when he had emptied himself for a Time of his Divinity,—and out of penetrating Respect for that sacred Body which saved us from Death eternal by its Blood-shedding, every Drop of which he looks upon as perfectly meritorious, and intended to be meditated upon by all Mankind, in order to save them from all Sort of Miseries; I say, it is out of these Principles, that he breaks forth into those very Expressions so contrary to the usual Benevolence of his Heart: When he meets with Divines, who pretend to have learnt *Arianism* out of our Saviour's Words; and with Pleasantries and Comparisons made use of about the Body of our Saviour, which ought not to come out of a Christian's Mouth; much less out of a Teacher's in *Israel*, who is by his Office able to poison Generations to come.

He has been looked upon by those who know not the Bottom of Things, as a designing Man, with regard to the Offices He is invested with in the Church of the Brethren; sometimes possessing several at once, sometimes seeming to possess none at all, and then afterwards possessing them all again.

Have this World of Liars and Abusers of Him, who profess at the same Time they cannot come at the Bottom of Things about him, and yet declare and decide as explicitly and positively



as if they knew every Thing, deserved at mine or any body's Hand, any Account of the Reasons for his Conduct? or any Account of Matters at all? If they had asked, they could have been informed; and would have found, that the Names of *Ordinary* and *Advocate* He has not arrogated to Himself, but that they have been given him by the Supreme Magistrates in different Countries where our Brethren have Establishments. That in one Country they gave Him the Title of *Ordinary*, because it expressed that Office which he has. That in another, they gave him that of *Advocatus*, because it expressed, in their Stile, that Business of his, about which they desired of him to treat with them.

They would have found, that he, not only *invidiam vitandam*, and to save his People from being hated by his personal mad Enemies, has earnestly desired to lay down, and actually done it, his Offices at different Times, but out of a real Pleasure he takes in Retirement, and from the Taste he has for a private and quiet Life.

But as he has once laid his Hand to the Plough, he has no Design of deserting or betraying his Brethren; neither is he of that Sort of Men, to be pleased to let People go on and ruin themselves, when he sees he can be of Service to them, tho' at the Hazard of his own Life, Ease and Safety; and he therefore, whenever the Affairs of the Brethren have required or wanted his Intervention, has taken up again at such Times, that is, in Times of Danger, either of the Church or of the Brethren *becoming unhappily great*, or of their being *trampled upon and extirpated*, those Offices he had so sincerely and earnestly desired to be quit of. I have however never seen Matters go on well, but when his Advice was punctually fol-

followed, which has not always been the Case. He has Reason therefore, whenever he lays down his Offices (which are not Offices in their Nature constantly necessary, but most certainly and absolutely so, and must be in Activity, in Time of Need and Danger) to do it with that Condition, that he will not abandon his Brethren in their Necessity, but shall take his Charge again when there is Occasion.

There have happen'd frequent Intervals in which he has had the Satisfaction not to be active, though I cannot say it has given me Satisfaction, when I consider that the Church of the Brethren has suffer'd by his Inactivity, whenever it has happened for any considerable Time at once; and not only the Church, but its Neighbours and every body about them.

I must beg Pardon of my Friend, for having been so free as to attempt to draw his Picture; I should never have done, if I went on to paint a hundred Beauties more, which I see in this man's Character rising upon me every Day; every one of which I am certain are not flattered under his Hands, but fall short of the Original. I find that to be true with regard to this Matter, what St. *Jerom* says :

" A great Subject is too big for a small Genius; when he was " going to make a Panegyric on dear *Nepotian*, his Mind was troubled, his Hand trembled, &c.

However I will only add, that notwithstanding those Actions which strike at first Sight, will not always stand the Test, yet those of my Friend are such, that altho' they strike amazingly at first sight, yet the more and the oftener they are scrutinized, the higher their Value appears, and are lessened by their constant Frequency; that there-

therefore if it was the Fashion of these Times to raise Statues by the Publick to Men of Merit, his would by the Consent of all who really know him, be placed with those of the worthiest Men in general, and in the foremost Rank among them; for every Ear which hears him must bless him, and every Eye which *sees* him, must give witness to his Excellencies.

Yet as he loves Retirement so much, that cannot be the Lot of every body; and in particular is not likely to happen to those, for whose Sake principally this was published. Enough of the Sentiments of the Man, may be seen in his Writings published in *English*; the unpremeditated Overflowings of his Heart, out of which they ought to be judged, rather than from little pretended Quotations of his Writings; here a Line, there a Sentence, there a Page, there a Verse, one, two, three, or more; detached, wrested, inserted, and led (as Lawyers are said to have led Evidence in a weak Cause) to say what they say not, and introduced as meaning what they do not mean, and translated in the same Manner.

Tho' after all, with regard to Things of God, the Words of the Apostle, however wrong applied by Fanatics, or rejected as insolent by false-hearted Christian Fops, are the Words of Truth and soberness. *The natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him, neither can he know them, because they are spiritually discerned,* 1 Cor. ii. 14. The Application of which must be left to every Man, as he is more or less awake and honest to God and his Conscience; Language proper to such Things are a sort of Technical Terms, which the usual Dictionary will not help him to understand.



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